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relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

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may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

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"I BEQEATH to my executor (or executors) the sum of —— dollars, in trust, to pay the same in ——days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

CHAPTER II.

WORTH

(Jan. 1, 1883)

$10,265,632.60.

So says our sworn statement of that year, and the above figures you will find head the column in statement dated January 1, 1884.

This money value was in the shape of Bonds and Mortgages, Loans, United States Bonds, Real Estate (estimated at cost), and Cash.

Working with this capital, we pushed our business vigorously during the year 1883, and with what result we will show in chapter three.

Respectfully yours,

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THE

AMERICAN MISSIONARY.

VOL. XXXVIII. MAY, 1884. No. 5.

American Missionary Association.

A FINANCIAL STATEMENT.

Six months of our fiscal year ended March 31, and the receipts from donations were $96,926.67 and from legacies $14,518.34, making a total of $111,445.01. There was an increase from donations of $5,896.69 over last year, but a decrease in legacies of $17,073.32, making the decrease of total receipts for the six months $11,176.63. Last year our largest legacies came in during the last six months; but for the remaining six months of *this* fiscal year we have no large legacies in view. Our payments up to date have exceeded our receipts by $38,750.57.

We must rely upon the pastors and officers of the churches and upon the friends of our great and growing work to save us from this debt. The last annual meeting, recognizing our pressing needs, voted that an appeal be made for $1,000 a day. One of the churches in Massachusetts a few Sabbaths since trebled its regular collection, and raised $1,000 in response to that appeal. Will not other churches and individuals undertake to meet the needs of a quarter, a half, or of a whole day? We do not want to call a halt. The work must go forward. We dread the burden of debt.

SHALL WE INCUR A DEBT?

With an increase of gifts from the living, but with a large falling off in legacies, we have no alternative but a debt or increased receipts. We have not the choice of retrenchment. It is too late for that. Our missionaries and teachers are in the field among the different races in our land, scattered over a great extent of country. The work in all its varieties is going

forward, with engagements made and obligations incurred. Nor have we been thoughtless in incurring these obligations. They have not been based on what is required in our great field, but on the warrant of past gifts to our treasury.

Retrenchment is not desirable, if it were possible. Our work is expanding, and growth necessitates increased outlay. If we attempt to sweep away the barriers of sin and ignorance we cannot do it with a diminishing flood; if we are laying foundations, they are useless unless we rear the superstructure; if our work is a specimen like the pattern shown in the mount, it will not be copied unless it maintain its strength and proportions.

The A. M. A. has done a large and successful work. It has won the confidence and commendations not only of those who are benefited by it, but of those who once despised and opposed it. Its encomiums are found in papers published in the South, and in letters written by observers from the North. Its monuments are on mountain tops, and in valleys, and its success is a harbinger of a better day in the South, and a bond of union between the two sections of our common country. The churches and individuals who have mainly sustained it by their gifts and their prayers have scarcely made a better record of missionary achievement in the last quarter of a century.

The necessity of its work is becoming more manifest every day. The urgency instead of diminishing is increasing. The growth of the colored population is at the rate of 500 per day or 200,000 a year. All the combined efforts for their education and elevation fail to meet the emergency. Illiteracy grows upon them, and voters not able to read their ballots increase in number every year. The nation has no problem of greater urgency and hopefulness. The victory must be won if we are saved; it can be won if we will make the effort. This is no time for the A. M. A. to retrench if it could. We appeal to our friends to aid us in the remaining six months in averting a debt for the present year, and thus saving our future efforts from being crippled and hindered.

"Piedmont Church, Worcester, Mass., assumes the entire expenses of the American Missionary Association, both in its Northern and Southern departments, for one day of the current year." So writes its pastor, Rev. Dr. Mears. Our readers will see the significance of this communication when they remember that at the recommendation of our Finance Committee we have been asking $1,000 a day as needed to carry forward our work. But even more significant is the example Piedmont Church sets before other churches. Are there not many abundantly able to follow? Which is the next church to step to the front and assume the entire expense of this Association for one day of the current year? We shall be glad to chronicle it.

A GIFT OF COWS.—The pupils of our Normal Training School, at Santee Agency, Nebraska, have been made glad by the purchase of two cows, the New Year's gift of Lottie, Emily, Charlie, Minnie and Eddie Leeds, of Stamford, Conn.

DISTRICT SECRETARY FOR CHICAGO.

We are glad to announce the appointment of the Rev. Charles W. Shelton as District Secretary for Chicago, in the place of Rev. James Powell, who has been transferred to this office. We have sought with diligence for some one adapted to this position, and feel quite confident that the fit man has been found. Mr. Shelton is one of the Yale Dakota Band, and has had experience in missionary life, and more recently in collecting funds for Yankton College. His success in his different fields of work gives the best guarantee of his usefulness in the one to which he has now been appointed. We ask for him a cordial welcome, and a fraternal co-operation among the pastors and churches of the West.

REVIVALS.

Considerable space is given in this number of the MISSIONARY to reports of revival work. We believe the importance of conversion to Christ as a qualification for all that is best in school life is keenly felt at our various institutions. "A prominent object of this school," wrote one of the founders of the Fisk University, "is to illustrate in practice what most educators are willing to admit in theory, that conversion is the proper door into the kingdom of science as well as the Kingdom of Heaven; that science and religion were made to go hand in hand; that the two joined are the Heaven-appointed means of lighting humanity to its proper standing and dignity."

This Association has builded its best on fundamental principles here set forth, and every conversion, whether at times of unusual religious awakening or at other times, is hailed as a way-mark of success in school work. For this reason, as well as for the more general one of saving souls from death, we rejoice to report revivals.

By careful study of the communications published, it will be seen that the manifestations of the Spirit during revival work have resulted in various types of experience incident to the condition of those affected. More advanced students and more educated and intelligent parishioners have been less demonstrative, and have submitted themselves to the Lord with more deliberation and intelligence than those less favored. We believe our readers will be cheered by these reports, and earnestly urge that they pray with us that the young converts, numbered by hundreds, may walk worthy of their high calling in Christ Jesus.

OUR SOUTHERN MOUNTAIN WORK.

BY WILLIAM HAYES WARD, D. D., OF THE EX. COM.

Seventy-five years ago Washington Irving said that the tumble-bug was the only bit of activity to be found in Virginia. Whatever truth there was in the playful satire, it would seem to apply to the descendants of those Virginians and Carolinians who about that time were moving into the mountain valleys of Eastern Kentucky and Tennessee. Up to within the last few years they appear to have made absolutely no progress since the time when they put up their first log cabins. The log hut was the necessity of only a few years in Ohio, and was soon replaced by comfortable frame houses. But in the mountains of Kentucky and Tennessee nine-tenths of the people still live in log houses, and it is doubtful if half of these houses can boast a glazed window. The school-houses and the churches are still built of logs, and in the rudest style. But a new era has opened within the past two or three years. Northern capital is starting railroads and building saw-mills, and opening the exhaustless coal mines. The spinning-wheels which are now in use everywhere must very soon be thrown away, and the old order give place for the new.

Into this region the American Missionary Association entered before the war. In 1859 one of our teachers had a rope put around his neck and would have been hanged but for the bravery of two brothers—and hot sympathizers with secession they were, too—who declared the teacher should be treated with hospitality, and who, enforcing the demand with their rifles, required that he be delivered up to them within five minutes.

I had the pleasure of spending a week in March visiting the work as now opening before us there. The occasion was the dedication, on Sunday and Monday, March 16 and 17, of the new church and school-house in Williamsburg, Whitley County. It hardly seems possible that an old county seat in an old State could be found in which there has never, up to this time, been erected a house of worship. Where a log house has been begun it has rotted down unfinished, or, as only a few years ago, minister and people got drunk together and hitched their oxen to the half-erected house and pulled it to pieces. Here the American Missionary Association several years ago sent the Rev. A. A. Myers, a man of extraordinary energy and devotion, a Free Baptist originally, and one who has had great experience in revival work. He has made himself the most aggressive and influential man in half a dozen counties, pushing forward the cause not only of evangelical religion, but of education, temperance and equal rights. There is in this region a magnificent opportunity for such decided, intelligent men to do great good.

At the dedication of the new Congregational Church building there were present from abroad the Field Secretary, Dr. Roy, from Atlanta;

the Assistant Secretary, the Rev. James Powell, and myself, from New York; and President Fairchild and Professor Dodge, from Berea College. We found a fine, commodious and tasteful building, with stained glass windows and hard wood finishing, and a good bell in the tower. It is the best church in all the mountain region, and cost three thousand dollars, every cent paid for, and that too wholly by the people on the ground. The stirring up indicated by this grand achievement is wonderful, and would have been impossible but for the new life that has come with the railroad a year ago and the opening of saw-mills or coal mines; and yet it is not Northern men, but Kentuckians, native to this region, men of the quickness and energy of which these mountain men are capable, who have been the chief supporters of this enterprise, and who compose the thirty-five members of the new church.

The whole community turned out to attend the dedication services. There were sermons morning, afternoon and evening, with the celebration of the communion. It was beyond all question that the sympathy of nearly all the leading people of the place was with the enterprise. Nearly a dozen local preachers, of various denominations, assisted by their presence on the platform.

On Monday came the dedication of the three-story frame academy, crowning the most prominent elevation in town, which has been built by the A. M. A. at an expense of three thousand dollars. It was a week before the end of the school term, and the scholars took their new places. It was a time of not a little anxiety for the friends of the academy, for it was fully understood that colored as well as white children would be welcome. In the church the race conflict was at an end. Those of dark skin sat with the white in the same seats, and their children were in the same Sunday-school classes. But in a State where co-education of the race is forbidden in the public schools, where public sentiment has hardly gotten over the shock of the suggestion of the thing, it is not strange that the prejudice is not easily yielded. The railroad has brought in a considerable Negro population, and the question threatens to be a practical one. Before the school was built a paper was signed by leading citizens giving their consent to Negroes having equal rights in it. They, however, by no means indicated a hearty approval of the principle, and it was feared that a large number of the public would stay away. It was, therefore, a great pleasure to find not only a number of colored people in the audience at the dedication of the Academy, but nearly all the seventy-five scholars. Addresses were made by the visiting gentlemen, as also by Mr. Wheat, a business man from Louisville, and an active worker in the Young Men's Christian Association, and by R. D. Hill, Esq., the leading lawyer in the region, and a devoted member of the new church. It was very refreshing to hear the intensity with which Mr. Myers addressed the older pupils, young men and women, bidding them mark that man as an

enemy who *dared* to say one word, on any pretense, to interfere with their getting an education. If any people in Williamsburg or the vicinity venture to bring the color line forward to interfere with equality in church or school, they will find themselves met in the most peremptory way. In the evening a large and enthusiastic educational meeting was held, and we had abundant evidence of the sympathy of the good citizens of the county, for whose growing public and Christian spirit, and quiet responsiveness to every impulse for good we learned the warmest respect.

Williamsburg is the centre of a growing religious and educational work. The two must go together. The history of the past seventy-five years there shows that an uneducated Christianity, however fervent it may be, elevates neither religion nor morals. It has been only since new and educated influences have come in that the sale of liquor has been driven out of the county. Even secret sales have been broken up, and the sellers have been made to break stone in the highway. For this work the A. M. A. is exactly fitted, and it ought to aim to plant its academies and churches in every county seat and its day schools in a hundred hamlets. The public schools there are little more than a farce, or are kept open only three or four months in the year. A teacher will soon be located at Pleasant View, a few miles to the south, and a school will be erected soon at Woodbine, a few miles to the north. Mrs. Myers spends every Sunday at the latter place, conducting a Sunday-school, which will grow into a church, and at the former place a good Sunday-school is already started. South, just on the State line at Jellico, an important town with coal mines, and at its suburb, Dowliss, two new schools are being started on the anti-caste basis or with some Welsh Congregational backing. When we add to this the fine centres in the hills of North Georgia, at Pomona and Grand View, with their schools and churches, we see the large beginning of what bids fair to be a very important religious movement where our educational, as well as religious work, is needed to elevate the community, and where it has a grand and vigorous body of people to work in. Here the battle of equality will be most easily fought. It will be a long time before in the fertile plains whites and blacks can be brought to recognize each others' rights ; but in the mountains, where the population is mainly white, or where Berea's glorious success has already pointed the way, we find the field aad the home waiting for us. And yet the A. M. A. has only felt justified in appropriating some five thousand dollars for this very needy and very fruitful portion of its work.

COMITY IN APPEALS.

REV. JAS. W. COOPER, NEW BRITAIN, CONN.

"Various as the billows, one as the sea"—that is the description of the benevolent work of the churches, at home and abroad, at the present time. "All the rivers run into the sea, yet the sea is not full"—that is the history of our contributions.

Especially is it true that "the sea is not full." How to create more streams, and make them all broader, deeper, clearer, flowing more steadily and with a swifter current, that is the problem with which our good brethren, the Secretaries, are continually struggling. Freshets are rare in our benevolent societies. Floods have never been known to inundate their treasuries.

It is not strange, therefore, that there should sometimes *seem* to be something dangerously like competition, as the different commissioners visit the hill-countries where the little springs begin to flow? Each man points eagerly to the impending drought in that particular water-course which it is his particular duty to keep full.

Of late, *special* appeals have been added to the more general ones. We have long been accustomed to special appeals for special causes; but now it is special appeals from the great societies. The American Board asks for a special for the new Morning Star; the Home Missionary Society for its Emergency Fund; the American Missionary Association for Indian Work. There is a sense in which it is really necessary, if one Society appeals for a special, that others must do the same. They must do this or their supplies will fall behind. They must do it, or they cease to be aggressive. Some pastors and churches are annoyed by this. More are confused. How to meet these special calls of all the great societies and not diminish the general supplies for any, that is the portion of the difficult problem which falls to the churches and pastors to solve.

Let us lay down this principle. "Booms" are to be deplored, not sought after. Inflation is bad in benevolent stock as well as in business stock. There is sure to be a reaction. Steady growth is better. A big collection this year and none next is no gain. A good general average is far more useful than an occasional brilliant showing. That man's account is of most value to a bank which is most regular and reliable; he may do a smaller business than some other man, but his account is worth more. The same thing is true in the Lord's Bank of Missions. Contribute regularly, and every dollar you give is worth two. Our splendid societies are organized for permanent business. They must have a reliable constituency.

What shall we do, then, with these special appeals? Ignore them? By no means. Use them in maintaining and increasing your general average!

If our people had greater interest in the benevolent work they could certainly give more than they do. These special appeals create this interest. They are just the thing. I had a talk not many days ago with a gentleman who is made responsible for the sales in a large manufactory. The goods are produced in immense quantities; it is his business to sell them. He tells me that he is most fortunate when he has some *specialty*. He sells all, when he makes a point on some one article. He is even on the lookout for specialties, because this is the very best way to keep up an interest in his stock and increase the general average of his sales. That is good business policy. A manufactory that makes no advances, that introduces no improved measures and never appeals to the market with new goods, is wanting in enterprise. So is a great working missionary society.

We have been taught the advantage of systematic benevolence. Our churches are fast learning the blessing of regular, weekly offerings, every Lord's day. Suppose, therefore, that we set apart certain Sundays of the year to each of the several societies. While we are waiting for the privilege of giving, for example, to the American Missionary Association, the special appeals for that work come in. We are neither annoyed nor confused by them. They are our stock in trade. We carefully preserve them, and make up our "case of samples." When the proper time comes we present them to our people. At one time it is the educational work among the negroes; at another it is the church work ; at another, the Indian work; at another, the Chinese work. There is something new to say. New work is being done. Advances are being made, now in this direction, now in that. There is no monotony. By descending to particulars we rise to larger and clearer conceptions. We are not begging, we are commending. Information is given. Interest is excited. Confidence is established. We are not merely supporting "causes"; we are maintaining vigorous, aggressive, successful Christian enterprises, to have a part in which is a privilege and an honor. Christian business men will feel it so.

This is not altogether an ideal picture. Is it not a simple, practical solution of two important problems—what to do with the continual pressing appeals from our benevolent societies, and how to give them the most regular and reliable support?

A good number of the teachers and students of a well-known New England female seminary are illustrating womanly ingenuity and beneficence, by contributing one cent for missions as often as they pay two cents for postage, thus giving the cause of Christ the benefit of the reduction of letter postage from three to two cents. How much would our Missionary treasuries lack if all Christian people followed their example?

We are in receipt of a letter from a young pastor who recently left Connecticut to take charge of a church in Washington Territory, asking for documents suitable for use in informing his people of our great work. He says: "One of the first things I found to do here was to bring the matter of benevolence into systematic shape, and we have adopted a plan which contemplates a collection each month of the year. We have already raised $50 for the American Board and the Home Missionary Society. Will you not send me what (documents) you have to spare for such purposes, and we will return what I suppose will be the first contribution this church has ever given to your work?" Church extension West means church extension at the South and beyond the seas, as is well illustrated by Brother Taylor in his new charge at Seattle.

BENEFACTIONS.

Prof. S. Wells Williams bequeathed $5,000 to Yale College to establish a fund for a professorship of the Chinese language, and a cabinet of Chinese minerals valued at $1,000.

The late George Ball, of Galveston, Tex., gave $60,000 for a high school in that city a short time before his death.

Mr. John Guy Vassar has given $10,000, the income of which is to be used for the benefit of the laboratory of Vassar College.

Beverly Livingstone, class of '74, in Yale College, left his scientific collection to the Sheffield Scientific School, Yale College, it being the first legacy to the school. In transmitting the collection his father added $3,000 in memory of his son.

By a recent decision of the Supreme Court of New York, in the will case of the late Miss Sara Burr, of that city, the Burr and Burton Seminary of Manchester Vt., comes into possession of $20,000, willed to that institution.

The will of Mrs. Louisa S. Vought, of Freehold, N. J., makes, among other public bequests, one of $5,000 for the education of destitute orphan and other children in the diocese of New Jersey.

The late Julius Hallgarten bequeathed to the University of New York $50,000.

Yale College has a gift of $50,000 for a new dormitory, from Mrs. Lawrence, of Chicago, mother of the late T. G. Lawrence, of the class of '84.

Mrs. Jane W. Sterritt has given $10,000 toward the endowment of the chair of political philosophy in Geneva College.

There is no surer method of perpetuating the principles of liberty, of anti-caste and of evangelical piety, as taught by the A. M. A. in all its institutions, than by the endowment of its Theological, Collegiate, and other training schools.

We have been cheered by the number of subscriptions for the American Missionary for the first three months of 1884. The forthcoming numbers will be quite as full of interest as any during the year, as reports of the anniversary services of our different educational institutions will be published through the summer months. Will not our friends help inform others of what we are doing and what needs to be done, by a continuation of their efforts to increase the circulation of the Missionary? The price is 50 cents.

GENERAL NOTES

AFRICA.

—M. Bovet, of Neuchatel, has been designated by the French minister of public instruction to take part in the expedition of S. de Brazza to the Congo.

—Cardinal Lavigerie, the founder of missions in Africa, has received from Count Chambord a legacy of 100,000 francs for the missions of the Sahara, the Soudan and Equatorial Africa.

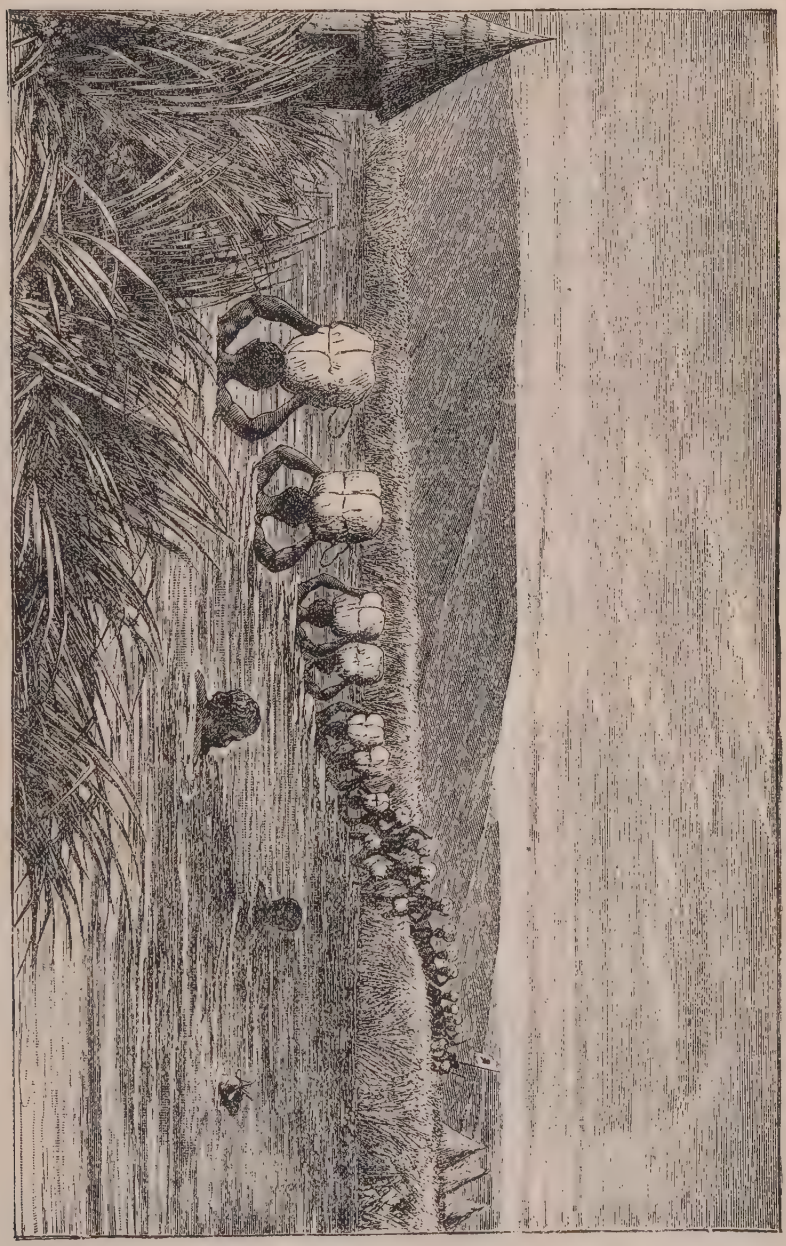
—The Department of the Marine proposes to set out in the colony of Gaboon, plantations of the eucalyptus and bamboo-cane to improve the regions where deadly fevers are prevalent.

—According to *The Exploration* a caravan sent from Assab by the King of Choa will bear merchandise to the French establishment of Obock. The only route from Choa which offered any security was that of Assab. A correspondent of the *Times* writes from Aden to that journal that the caravan of M. Soleillet has arrived at Obock.

—Messrs. Solomon Reinach and Ernest Babelon, charged by the ministry of public instruction with an archæological mission in Tunis, have made at El-Kantara, at Bou-Ghara, and at Zian, to the south of the island of Djerba, excavations which have disclosed to them a quantity of statues in colored marble, of shafts of columns, of inscriptions, and a forum surrounded with grand porticoes.

—The French Ministry of the Marine has placed upon the bureau of the Chamber a project specially demanding from the King for the railway to the Haut-Senegal, a credit of three millions to allow the Government to fulfill its contracts for the last year. As to the road from Saint-Louis to Dakar, the section from Saint Louis to Mt. Pal (30 kilometers) was finished the 22d of January.

—M. Mizon has contributed to the Society of Geography of Paris the first sheet of the map which was prepared in his journey between Ogooué and the Atlantic Ocean. This sheet gives the course of the Ogooué and the Passa, of the River Ivendo to Franceville. In two other sheets he will give the region extending from Franceville to Mayoumba; the line between the two basins of the Ogooué and Quilon-Niavi will be indicated.



EXPLORING PARTY CROSSING A RIVER IN AFRICA.

THE CHINESE.

— A Chinese class has been established in the Second Presbyterian Church, at Camden, N. J.

— The FOREIGN MISSIONARY reports that the Chinese churches of Oakland, Sacramento and Napa number 117 communicants, and their contributions during the year have reached $305. They are not "rice Christians," evidently.

— The Presbyterian Synod of China, at its last meeting, declined to vote that female members of the church, who persist in binding their feet, should be excommunicated.

— A public dispensary has lately been opened in Swatow by General Fang, and placed under the care of two Chinese doctors. The Sacred Edict of the Chinese is read to the patients there in the same way that the Bible is read to them at the Protestant Mission Hospital.

— Out of the receipts of $280, given for Chinese missions under the supervision of Rev. W. C. Pond, of California, not less than $216.45 came from Chinese contributors.

— A colony of Chinese laborers has been established near Port Elizabeth, South Africa, where the wool-washing business is carried on. The workmen propose to remain in Africa till they have earned £100 each, and then return to China. It is thought that eventually many laborers of this kind will be employed in South Africa.

THE INDIANS.

—The Presbyterian Indian Training School, at Albuquerqué, New Mexico, has 150 students, and is to receive from the Government a new building costing $25,000.

—The Baptist Home Missionary society, after memoralizing the Government for an educational appropriation for the Indians in Alaska, have voted to send missionaries of their own to that Territory, urging that the cry for help is "as pitiful and hopeless as any that ever startled Christian ears from the lands beyond the sea."

—At the agency of the Nez Perces 172 Indians have been admitted as members to the Presbyterian Church. They have a native pastor, and their church officers are chosen from their own numbers.

— According to Major Riordan, United States Indian Agent among the Navajos, the Government thirteen years ago pledged by treaty school facilities requiring 113 school-houses, of which but one has been built, and money for school purposes, still unpaid, amounting to $792,000. The Government, however, has given a written pledge of $7,500, on condition that a like amount be given by charitable people for the civilization of these Indians.

THE SOUTH.

Rev. Joseph E. Roy, D.D., Field Superintendent.
Prof. Albert Salisbury, Superintendent of Education.

REVIVAL NEWS.

FISK UNIVERSITY—PROF. A. K. SPENCE.

The religious work in Fisk University during the year that is now nearly gone has not been remarkable. During the early weeks of the term last autumn the pastor of the college church preached several sermons designed to turn the attention of professing Christians toward labor for the unconverted, with appeals to the unconverted themselves to seek their own salvation. No great interest was aroused. At no time has there been what is ordinarily called a revival of religion. Still there has been a calm conviction that in an institution of learning like this religion occupies a position of first importance. Few extra efforts have been made, but sixteen students have during the year made profession of their faith in Christ.

In alluding to extra efforts it is necessary to give a general idea to those not familiar with the management of American Missionary Association schools of the ordinary means of grace among us. On Sunday there are three services—one a preaching service, one a Sunday-school, and one a prayer meeting. A prayer meeting is also held during the week. Besides these meetings, there are daily morning and evening prayers. All these services are attended by the Faculty and students—on the part of the latter by requirement. Many voluntary meetings are also held, some conducted by members of the Faculty and some by the students. The young men have a Young Men's Christian Association, which has done efficient work both within the institution and without. What extra revival efforts have been put forth have been largely under the direction of that society by way of short prayer and inquiry meetings, room meetings and personal labor.

The work done by the young men outside of the University has been, in the main, two-fold. A certain number of them labor each Sunday in the State penitentiary, and especially in the hospital there, among the sick and the dying. Others planted a mission in a destitute part of the city near us, which has resulted in the formation of the Jackson Street Congregational Church. The Rev. H. E. Brown, Y. M. C. A. Secretary for the work among the colored people, spent some days with us, and his labors were very acceptable and much blessed to the good of the society here. The young women have a Y.W. C. A., which does efficient service among the young lady boarders.

While it is to be regretted that not more conversions have taken place, it may be proper to state that, of the one hundred and eight students enrolled in the collegiate department, all but eight are professing Christians, so that the unconverted are mostly in our lower classes. In the English school about one-half are of this class. Quite a number of these live in the city, and our influence over them, outside of their studies, is limited.

In order to give the whole truth, it is necessary to add that there has been a growing feeling among us that the minds of our Christian students need to be turned much to their own growth in grace and practical Christian living, rather than to revival efforts for others, forgetting these things.

One very interesting case of conversion occurred. A young man came on a Wednesday, and the next Sunday he found peace. He had been previously a "seeker." He joined our church at the first communion season after his conversion.

ATLANTA UNIVERSITY.—REV. C. W. FRANCIS.

Our school has been more deeply stirred within the past few weeks than at any time since the remarkable awakening of 1881. Then over fifty were hopefully converted within the last five months of the year, and more than twenty of them united with the school church. This year the interest was awakened earlier, deep feeling being shown during the Week of Prayer, and the next three weeks, when meetings were held every night. The work also received a new impulse by the observance of the Day of Prayer for Colleges. Some extra meetings have been continued nearly up to the present time, and already more than thirty seem to have entered upon the new life, and there remain hopeful cases. The means employed have been the steady presentation of the old truths of the Gospel, joined with much prayer and the abundant personal efforts of teachers, as well as companions and friends. There has been no undue excitement or yielding to excessive emotion—the conscience has been aimed at rather than the feelings—and no greater interference with regular school duties than was involved in giving an hour to the evening meeting. We have been able as never before, I think, to secure the attention of the day pupils and enlist efforts in their behalf, and as a result quite a number of them have been brought in. We have also secured an unusual degree of co-operation on the part of nearly all who bear the Christian name, so that the work has the marks of a genuine reviving of the church. We are led to give God hearty thanks and to take courage.

NEW ORLEANS.—W. S. ALEXANDER, D. D.

A revival in Central Church is preceded by days and weeks of special p rayer. This is the spiritual preparation of the church for the work of grace which they joyfully and believingly anticipate. If a season of religious awakening did not occur during the year it would be a source of real and grievous disappointment. This faith in God's willingness and purpose to bless His people is, I believe, an important element in the religious experience of this church. From October to January we thought and planned and prayed for this work of grace. When the "week of prayer" came, the church came together to engage heartily in the Master's work. In the school, especially among our boarding students, evidences of seriousness and inquiry were already manifest. On the first night, when the seekers after God were invited forward for prayer, ten responded, and from that night the work went on with increasing power. Each evening brought to us some fresh token of God's love and remembrance. Hardly a night passed when there were not 20 or 25 on the "anxious seats" tearfully and earnestly seeking salvation. The church was deeply moved. Strong men, for whom many prayers had been offered, and who had till now resisted the pleading of the Spirit, were utterly broken down, and after days of deepest seriousness, in which their tears attested their sincerity, came into the full fellowship of the Gospel. I have before my mind scenes of the tenderest interest. I have seen strong men, members of the church, with their arms around other men for whose conversion they were anxious, pleading with tears that they would give up all for God. In it all there was the deepest solemnity. Hardly a spoken "Amen" or "Praise God," nothing to offend the most fastidious; but simple, earnest faith and work. It was my privilege to preach the precious Gospel of a forgiving Saviour for 24 consecutive nights. The teachers in the University were faithful and devoted, and many of them, weary as they were with the hard work of the day in the school-room, came night after night to help on the work of our dear Lord.

As the result of this revival, some 50 professed hope in Christ, including a few

cases of reconsecration. Of this number about one half were students in our University. There were several heads of families, and not a few who had been christened in the Roman Catholic church. On the second Sabbath of February 26 were received to Central Church on profession of their faith in Christ. Others will be received at a later date. Now comes the work of instruction and confirmation in the faith. May God give grace and strength to meet this duty strongly and wisely.

TALLADEGA, ALA.—REV. O. W. FAY.

I am happy to say that we are just now enjoying a most precious outpouring of the Holy Spirit. I think at least between thirty and forty have been truly converted. At the opening of the College in October I determined to direct my preaching and effort especially to produce a spiritual quickening in the church, and to arouse the unconverted and bring them to a decision for Christ. The attendance at church on the Sabbath has been unusually large, and there has seemed an uncommonly tender interest on the part of teachers and students and persons not connected with the College. We hoped for great results during the Week of Prayer, but the weather was exceedingly unfavorable and it was not deemed best to continue the meetings. But, judging from indications, we decided that it would be wise to make special account of the Day of Prayer for Colleges, which was observed by a preaching service on "Consecration," in the chapel, conducted by President De Forest. Professor Howe conducted a service in the Primary Room at Cassedy Hall, while I, by special request from Mrs. Rindge, conducted a service in her room, the Intermediate, at Cassedy. All of these services were impressive and profitable. In the afternoon we had a general prayer meeting in the chapel, following up the thought of the morning. In the evening the President preached, and we have continued the meetings every night, except Saturday, until now. The interest at present seems very deep and genuine. Miss Yeomans stated last night in our meeting that there were 48 souls in Stone Hall, and 46 of them were for Christ. All the students in the Normal room except two, and all in the Grammar room except four, profess to be Christians. A good many at Cassedy have been converted; just how many there yet remain unconverted I am unable to say. The President has preached during the meetings, giving me time for pastoral and hand-to-hand work, and I have conducted the inquiry meetings, which have been of great interest and power. We all rejoice in this good work, and feel more than ordinary assurance that it is of God, and consequently genuine and thorough.

ATHENS, GA.—REV. GEO. V. CLARK.

Last December, about the 10th, Rev. J. C. Fields and wife came to Athens to do evangelistic work. The season was a very unfavorable one. The weather was cold and rainy much of the time. It, too, was during the holidays, when all, colored and white, give themselves up to amusements. Hence the evangelist's success was not so great here as in other places. The meetings, on the whole, were well attended. After a week's earnest labor one young man came forward and gave himself to the Saviour. He was one of the leaders in the holiday dancing parties and a member of the committee to get up the dances. After some days of unabated earnestness in prayer and preaching, two more young men were converted. After these, at short intervals, about twelve or thirteen more were added to the Lord. Mr. Fields remained with us three weeks, and was the means, under the Spirit, of

eighteen converts. Out of this number we received, into our church, thirteen. The others have not joined anywhere as yet. His efforts are not confined simply to securing new converts, but he wisely seeks to get Christians of more advanced years to take a higher standard of Christian living. He styles it the Higher Life. To this end he preached, toward the close of the series, especially to Christians. If any wish to take this vow they are required to come forward, as new converts do, and publicly do so. This he calls conversion to the Higher Life. As I understand him, he inculcates no new notions, nor engenders any strife. Neither does he, by his methods, attempt to weaken the confidence of the people in their pastors as is done by some unwise evangelists. I regard Bro. Fields as intelligent devout, orthodox, and Scriptural.

MACON, GEORGIA—REV. S. E. LATHROP.

Our A. M. A. Evangelist, Rev. J. C. Fields, began meetings with our church on Sunday, Nov. 11. His coming was sooner than we expected, and there had not been time for the special preparation which we desired. But the people rallied with faith and prayer. The earnestness of Brother Fields, with the efficient help of his good wife, attracted attention. His style of preaching was pictorial and Scriptural, devout and direct, without noise or nonsense. Little cards of invitation to the meetings were printed by the pastor and distributed by the people, thus giving them something to do. The audiences were not extraordinarily large, but full of interest and attention. Conversions soon began to occur, and continued quite steadily, though with little excitement accompanying. The work seemed to spread mostly among the children of the Sunday-school and the Lewis High School. In the High School, meetings were held for two weeks daily, at the time of the noon recess, which occupied only a half hour. The great majority of the children voluntarily left their play and attended these meetings in large numbers. The result was that over fifty professed conversion. On the 9th of December thirty persons united with our church, all but one on profession of their faith in Christ. A number of others united with other churches where their parents or friends were connected.

One of our best young women, the faithfnl teacher of our Infant Class in Sunday-school, was teaching a public school in Unionville, a suburb of Macon, three miles out. She earnestly desired that Mr. Fields should visit her school, as some of her pupils, who were in our Sunday-school, had already been converted. We made two visits to that school, which was joined by the pupils of another school near by, taught by a young man who was also one of our former pupils. There was a wonderful outpouring of the Spirit among these children. As the fruit of the earnest prayers of this faithful teacher, more than fifty of the children gave themselves to God. Some were perhaps too young to understand fully what they were doing, but most of them, after careful examination, seemed to give good evidence of conversion. Those who uuited with churches mostly did so in that neighborhood, where there are two Baptist and one Methodist Church, to one or the other of which most of the people belong. Some, however, came and united with us. We have heard of several instances where the parents, insisting upon the old-fashioned spectacular sort of religion, with dreams and shouts and visions, ridiculed the quiet and earnest consecration of these children, and would not allow them to nnite with any church—this in some cases where the parents themselves are prominent members of some church. These things are painful, but are the fruit of ignorance and superstition. Twenty-two of the thirty who united with us were members of our Sunday-school.

Though these additions brought but little financial strength, we rejoice greatly

in the consecration of so many young and tender hearts to Christ and His service, and we pray for wisdom to guide them aright. The A. M. A. has reason to congratulate itself upon the successful labors of Brother Fields among all our churches, and we trust his efficient services may be continued.

SAVANNAH, GA.—REV. DANA SHERRILL.

In Savannah evidence of awakening was noted in October. The meetings were full and solemn. Miss J. S. Hardy, Lady Missionary, and the A. M. A. teachers met their Sunday-school classes at "The Home" Sabbath afternoons and during week-day evenings for special Bible study. In another circle Miss Hardy had, by visiting and her cottage prayer meetings, prepared elder people for the work.

An impressive conversion in December began a new era of interest. Many were ready to decide, but Evangelist Fields was announced, and all work done was in preparation for his coming.

During January there were meetings each night at the church, and each afternoon at Beach Institute, for students. As a result about 100 persons were hopefully converted, one half being found among the children and nearly all below middle life. Ninety per cent. were from the Sunday-school and families reached by it. About 50 will be added to the church as results of the January meetings and others that have followed since. The A. M. A. teachers all came to the help of pastor and evangelists, attending all meetings and giving personal instruction to many awakened souls.

Visions, dreams and penances of prayer, as evidences of conversion, were specially discredited. Repentance resulting in righteousness, temperance and close following after Christ, in deed and spirit, were made very prominent. In this particular the meetings have had wide influence in other churches.

A month's delay for the examination of candidates for church membership, that those simply excited might come to themselves, was deemed wise.

January 13, Rev. G.C. Rowe, of Cypress Slash, visited Woodville, by request of the pastor, for temperance work, but found the Lord had called him for a larger purpose. Souls were converted daily during the two weeks of Mr. Rowe's work. God had planned and directed this work without human help, and before the time fixed for the Evangelist's meetings to begin all was finished. About 50 were converted. Simple exposition of Scripture regarding temperance, repentance and godliness was our David's "Smooth Stone."

At McIntosh over 70 have been added to the membership of the "Grove Church." The pastor has been assisted by Messrs. Sherrill, Rowe and Evangelist Fields in the order named, the A. M. A. teachers preparing the way by means of a daily Bible reading since the school year began.

The result at Cypress Slash, where Mr. Fields is now laboring, is not manifest at this writing. That field has been well seeded, and the reaper will gather sheaves.

The visible results of these extra meetings held since 1884 began are 200 new members for our churches.

MCINTOSH, GA.—REV. FLOYD SNELSON.

We have for the last five weeks been holding extra meetings here. Rev. J. C. Fields and wife came on the 28th ult. to aid us, and spent three weeks with us. In a week's time after they came we found that the field was so completely worked over near the church that we could go out and do more good in reaching sinners. Therefore we made an appointment on two sides of the church, one place five miles

away and the other three. At these two places sixty-six persons confessed a hope in Christ. Only a few of them will unite with us, as their relations are members of other denominations. Last Sunday was our communion season, at which time we welcomed into the fellowship of our church seventy-seven who claimed to be hopefully converted. The rain fell very hard during a part of the day, and therefore many were kept away, still probably not less than a thousand people were present. Pray for us, that these may hold out faithfully.

RALEIGH, N. C.—REV. GEO. S. SMITH.

Our church has just enjoyed a most precious revival, during which thirty-four were happily converted. Thirty-one united with our church; several of these were Sunday-school scholars, but the majority were men and women of families. Our church was never in a better spiritual condition; indeed, the spirit of the Lord has been in our midst ever since the Week of Prayer. Pray for us, that the good work may go on.

STRAIGHT UNIVERSITY.

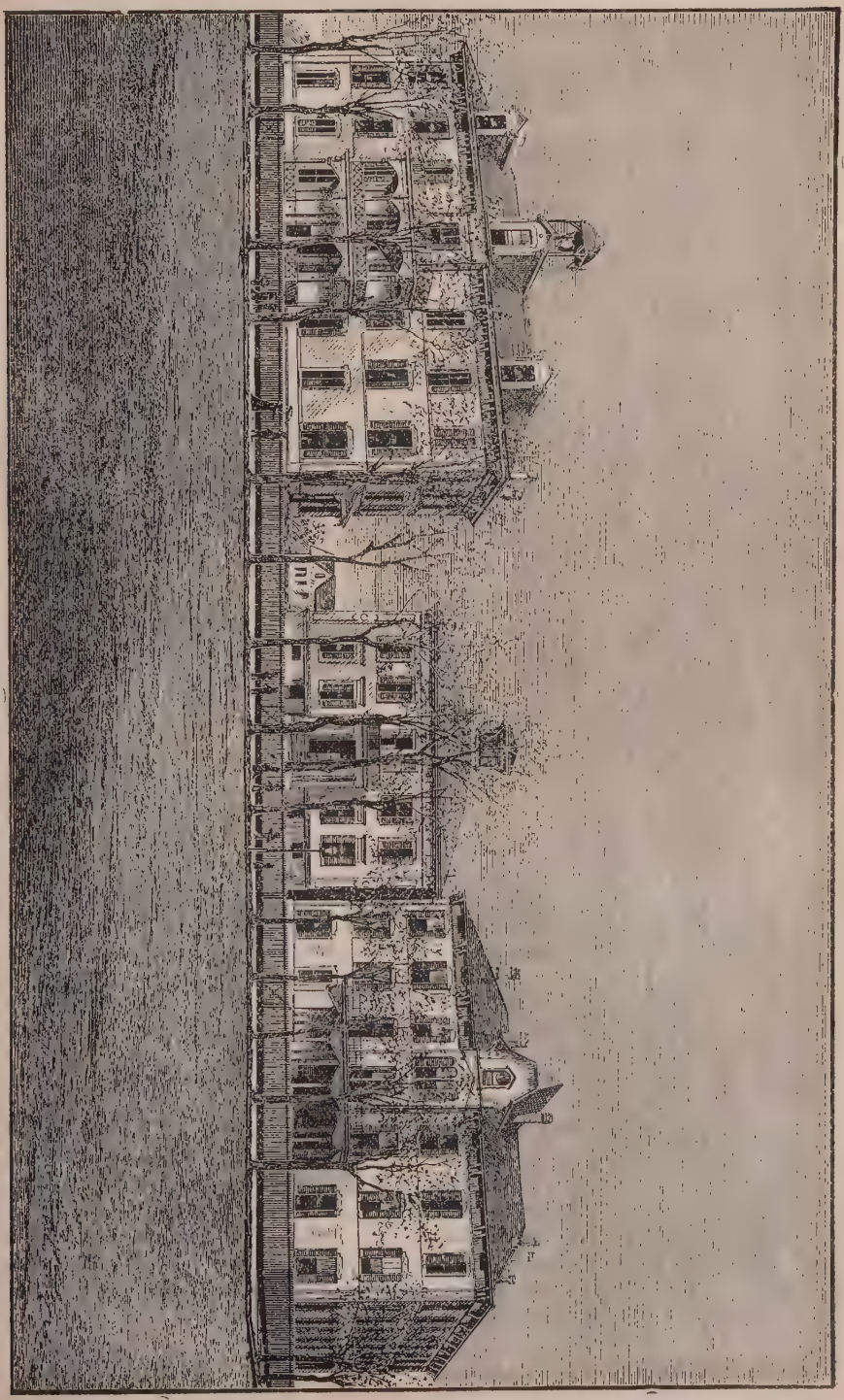
PRES. W. S. ALEXANDER, D.D.

Straight University, New Orleans, La., with its group of three buildings is situated upon Canal street in a most eligible site; the University attracts the notice and favorable comment of thousands who frequent this favorite boulevard of the city. The central building was erected in 1878.

Stone Hall, the girls' dormitory, furnishing accommodation for 75 teachers and boarding pupils, was built in 1880 by the munificent generosity of Mrs. Valeria G. Stone. Many of the rooms have been furnished by the gifts of friends and Sabbath schools in the North, whose kindness is kept in grateful memory by small shields upon the doors, bearing their names. This building was put up under the efficient supervision of Professor T. N. Chase, of Atlanta, to whose good taste and fidelity we owe its chaste design and thorough construction.

Whitin Hall, the boys' dormitory, built under the supervision of Rev. O. D. Crawford, is the result of the united gifts of the late John C. Whitin and Hon. Seymour Straight. It was finished ready for occupation in September last. To prove that these fine buildings met a present demand we have only to state that the university is full to overflowing. Nearly 500 names are already upon the roll, and fresh applicants, sometimes by the score, present themselves at the beginning of every month. The girls' dormitory is so full that we are compelled unwillingly to put three girls in several of the rooms which were designed only for two. About 50 young men occupy Whitin Hall, and every room will be in demand before the close of the year.

The present year has been one of unexampled and almost phenominal prosperity in all respects. For the first time in our history we have been compelled to refuse eager applicants. One demand creates another. We now need and *must have a model school building*. Three thousand dollars will secure its immediate erection. About one-third of this amount has already been pledged. It could be filled in one month by a bright class of boys and girls, and this department would be a feeder to the higher grades. It is a need that should be at once recognized and met, that the highest efficiency of the school may be secured, and that we may respond to a public demand that is forced upon us constantly. Grateful for the marked success which has crowned the university, we can only repeat, in view of the present and urgent demand for enlargement, the precious words, "The Lord will provide."



STRAIGHT UNIVERSITY BUILDINGS.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

THE RELATION OF THE BUREAU TO THE TREASURY.

There is but one Treasury. All funds designed for the support of special missionaries, or for woman's work in particular, should be so designated in remitting to the treasurer, H. W. Hubbard, 56 Reade St., New York, and the money will be credited to the proper account. Special acknowledgment will be made by the Secretary of the Bureau to all contributing to this department.

LETTERS TO THE SECRETARY.

Our society was organized but six months ago and has been successful beyond our hope. We divide the amount raised into three equal parts, giving to each of the three organizations, Woman's Board of Foreign Missions, Woman's Department of the A. H. M. S. and Woman's Bureau of the American Missionary Association. We send our mite, hoping that we may add more when it is possible and with the prayer that it may be blessed in your hands.

Having received your circular concerning woman's work in connection with the American Missionary Association, a few ladies of the Congregational Church became much interested in the very important matter and determined, as individuals, to aid in the support of one of the missionaries. We have a missionary society connected with the church, but as all of its funds belong to the foreign field we could do nothing for you as a body, but knowing that every little helps we prayerfully forward our contribution, which please accept from willing hearts.

FROM THE DAKOTA MISSION.

DEAR FRIENDS : You would doubtless be surprised if you were to call upon us just now, to find us in an Indian hut up at the Grand River Station on the Standing Rock Agency. We left home three weeks ago, camping out by the way. Reaching here, we rented a log-house, with dirt roof and floor and abundance of dirt in other places. I washed the door and window, and we put some hay in the corner, and that, with our blankets and robes, composed our bed. We slept very cold and uncomfortably at first, as it had turned very cold indeed, and a strong northwest wind blew for three or four days. The weather is milder now. I have been astonished at the great numbers of heathen here. They have never been with white people and are as truly heathen, in the worst sense of the word, as you could find in the darkest corner of the earth.

I called on one family who were living out of doors in a tent near their house. The women opened the door of the house and led me in. There on a bench in a corner lay a long piece of orange-colored calico ; underneath was a necklace and a lock of hair said to belong to a departed friend, at one end was a large cluster of feathers of all kinds, near by were sceptres beaded and wrought in porcupine quills ; calico, furs, dishes, robes, meat, bread and almost every conceivable thing were laid around and near the altar. There were bags wrought in beads, of which the beads alone must have cost twenty dollars, and there were a score of them. Then near

was an altar on which some kind of root was burned as an incense-offering to the spirit. A plate containing choice food was placed in the centre of the room for the spirit. I asked what all this meant. They told me their friend had died, and that the spirit or soul had taken possession of that house, and would be displeased with any less homage than they paid it. I said: "Where do you get all these things?" The answer was: "We buy them a little at a time, and put them here." I asked: "What becomes of them?" A woman replied: "We give them away every now and then. We call the people together and wail for the dead. Some feel very badly for us and wail very loud indeed, and we give all these things away. My husband is a good man with a large heart, and he gives these people all he gets, we keep nothing," and it was literally true. This woman lived in a tent, sleeping on one robe with one blanket, and in a recent illness suffered from cold; there was no fire, because her husband, with others, was smoking in the abode of the soul, and could not come away.

As I write my ears are filled with sounds of revelry. A great grass-dance is in progress, and hundreds of people from all about are here to attend it. They have now danced for thirty-six hours, with no sign of ceasing. The music is a monotonous rub-a-dub-dub on a drum made of a cheese hoop with a skin stretched over one end and pounded upon with one stick. Old women scream and yell, and then some man stands up and tells of some friend who fell on the war-path, and of his wonderful bravery, and the old women wail and howl. Then another man gets up and gives away his horse or blanket, or something else, to gain glory, and the men yell, and scream, and dance. They have only a breech-cloth and painted bodies for covering. They have a large octagon log house, with roof made with a hole in the centre for the smoke to issue from, and there they have a big fire. Now and then the dance is relieved by bringing eight or ten big kettles of dog soup, and men go about with the kettles, giving each a cup of soup and fishing out with the hand a piece of meat to go with it. The hand is then wiped on the moccasin and then on the hair to clean (?) it ready for the next guest's portion. Each person in this gathering is intent on glorifying himself and telling great stories about the Indians and against white people. I wonder how many wars have grown out of just such dances as these.

On Saturday the dance closed. I presume the reason was that they had eaten up all their food and there was no occasion for the guests remaining any longer. After they had all gone, Running Antelope came to our house and said, "They are gone! The dancing has stopped, and we are out of food!" I said, "You have spent a week in foolish playing, and now you will spend a week in starving." He replied, "Yes, we must follow our customs; you do not understand our customs, and that is why you laugh at us." He said, "They gave me a horse and a robe and many other things. I am very wise, and never have an evil thought, and the people show me great honor." I told him it was well to be honored by our friends, but if we would seek the glory that has no end, that dieth not, we must seek it in another way from that in which he sought it. He said, "I am good; I never lie nor steal."

Poor people! It is hard to reach them, and God alone can reach their hearts. I should be wholly discouraged but that I know He is able to save to the uttermost. I have talked with a number of the people and they seem tired of this life, but know of no better. They are anxious for schools, and probably will in time attend school regularly, but there should be a white missionary family here to live before them. If they could not speak a word to them the life of a Christian family would work wonders here. I just saw one old woman go out and stand by a stone and pray to it. She first put some red paint on it, and then, supposing it to be pleased with

her, begged for long life. They desire long life on earth, for they know not what will come after death ; it is all darkness to them, and therefore, even though old and lame and blind, they still call upon the earth and the water, the trees and the stones, to grant unto them length of days.

Can the Christian people of the East realize what a terrible, dark spot blights our fair country's name? Talk of Japan, read of Turkey, hear of Africa, and weep, but friends of God shall weep even more bitter tears when the souls of our own American-born people are required at our hands. Because there is no other nation to help in this matter we and we only are responsible to God. Shall we shirk this responsibility? God forbid. Rather may we joyfully take it up, with Christ's help, until every North American Indian has heard the glad news and until hosts are standing before God joining their voices with those of the redeemed from every nation.

I thank the Lord for the part he has given me in this work, but my soul is sorrowful because of the weakness of our hands. The field is large and white for the harvest and the laborers are so few.

With faith and hope for the future, I remain your friend.

MARY C. COLLINS.

THE CHINESE.

COMFORT IN DISCOMFORT.

BY REV. W. C. POND.

No work for God and truth and right in this world of error and of wrong goes on without more or less discomfort. There will be receding waves even with an incoming tide ; and sometimes the tide itself will seem to be ebbing, and the comfort of our too faithless hearts ebbs with it.

In common with all who are working for the evangelization of the Chinese in California, we encounter this year some discouragements. Our schools, with scarcely an exception, are smaller than in preceding years, and our statistics are studied with less complacency than formerly. If rumor may be trusted, this decrease has been less with us than with others, and it is possible that we still are reaching nearly as many Chinese as all the other missions combined, but this does not prevent some twinges of depression when we see the school-rooms that two years ago were packed to their utmost capacity now showing "room enough and to spare."

But there is comfort mingled in the cup. In the first place, we are not disappointed. It is what we were led to expect as a temporary result of the Exclusion Act. For this reason we determined to seize the opportunity which this contraction of our work would afford, to pay off the entire indebtedness resting upon our two Mission-Houses in this city. This debt, though somewhat diminished year by year, stood last September at $4,050. The second element in our comfort is that this has already been cut down to $2,950, and that we have good hope of its complete extinguishment before Sept. 1st.

The third and chief element in our comfort is in the saving use which the Spirit of Grace makes of our little work. Our harvest does not even lessen, much less cease. From all our schools I think, except one, I have had the good news of souls saved. Sometimes it is but one—sometimes two ; sometimes more. But *one soul* —who shall tell what its salvation means?

For example, Wong Ock, our fervid helper at Santa Cruz, writes : "Do you not

be exceedingly glad that four more of our boys are willing to receive the Lord's baptism on next Sabbath? Yes, I have no doubt you do, because sinners return to Christ. Glory be to His holy name!"

Mrs. McLain, teacher of the school at Placerville—the youngest and smallest of our missions—writes on the evening of the Chinese New Year (January 28th), "This afternoon I have called on some families (Chinese), who though they were ready to treat me to nuts and candies, had no time to-day, to read. So I talked with them through the children as interpreters, and, I think, made them all understand. Our Mary and her boy of seven years having previously invited me and my daughter, were ready with presents of an orange and pretty box for us; and their clean house and nicely papered walls on which they called our attention to our pictures and mottoes in place of their gaudy Chinese ones, showed some progress, we thought, or at least some appreciation of our interest in them. She told me that she bought but two candles for this New Year, and, with a reverential look, insisted that she burned them to *our God:* the God of Heaven. * * * Yok Som is reading to my daughter while I write. He has given up following Chinese customs almost entirely, and I think he would live a consistent Christian life, if he could be made to regard the Christian Sabbath properly. I have endeavored to impress upon him the importance of doing this, and yesterday he shut up his shop [he is a shoe-maker W. C. P.], and went to church all day. As Sunday is his busiest and best-paying day, he has been considering whether he could not keep some other day; or such hours of that day as were not specially occupied. He has a New Testament and a copy of the Gospel songs, and he reads them daily. And he has none of the evil habits prevalent among the Chinese." A subsequent letter tells me than Yok Som has has come out clearly as a Christian.

Joe Jet, writing from Oroville, tells of two converted there, giving their names. "I am very glad," he says, "that God's grace on them opened their hearts to know their sin, and is teaching them to try to do right." Perhaps our readers would be interested in Joe Jet's account of his regular work. "Now, I have been teaching the school evening time, and sometime I explain Bible after Miss Deuel is gone—that is, after school. [That is, after 9 o'clock P. M., at which time our schools close.] And Friday evening Miss Deuel not come, so they have no school, like Marysville. Miss Flint do have no school on Saturday evening. [Our schools are held on only five days of each week.] So I take Friday evening for Bible lesson. And on Sunday, at noon time, some boys are out of their work, and I explain Bible to them about one hour. From six o'clock till seven have Sunday-school, and from eight to nine o'clock I preach the gospel and sing; and after that time I ask them anything to question or not [if they would like to ask me any questions] before we close the door. But one man in Oroville, he had been study long time and learning about Chinese Confucius doctrine. He heard also about Christian doctrine—not worship ancestors—and he said, 'That is against our Confucius doctrine.' He said that for a Chinese to become a Christian was foolish; and that if he came to dispute with me, if I conquer him he will cut off his head. He sent a man to say this to me. I said, 'I am very glad he would come to talk with me, but I do not like the cut off the head.' I wish he would trust Jesus to save his soul. So he came last Sunday evening at nine o'clock. We talked till twelve. Every word I overcame him; he had nothing to say. I am sorry for him, for he did not confess his sin, only his face grow red and shamed."

The many friends who remember Jee Gam and his addresses while at the East, will be glad to hear that his wife, who came to him from China about three years ago—a heathen—has now come out clear and decided as a Christian, and is to be baptized on the first Sunday of April. But my space is full and I must cease.

THE INDIANS.

S'KOKOMISH AGENCY, W. T.

FROM REV. MYRON EELLS.

When I wrote you last spring, affairs looked rather dark, with a very little light ahead. Since then affairs have become more encouraging, though now as then we rejoice with trembling. In April, as I wrote, five of the older Indians united with the church. In July three more joined, in October two more, in November two more, making twelve who have joined on profession of faith since the first of April. In September and October we had the most severe conflict. Our Catholic element went on from bad to worse, seeing visions and dreaming dreams, shaking their heads, lighting candles and setting them on their heads, one of them calling himself the Son of God, and mixing superstition, their old heathenish rites, their own imaginations and a little religion together, but in such a way that the real Catholics could hardly recognize them. None of our Protestant Indians yielded to them, although sorely tempted. They finally went to such extreme lengths that they earned the name of fools, with a strong probability that some might become crazy. As the result of their foolishness they lost several weeks of time, considerable property, and a mother and her child. About the middle of October the agent visited us, and, with the help of the better Indians, compelled them to stop the foolish part of the affair. He did not compel them to give up the Catholic religion, though he advised them to do so, as it had been the means of such fierce contentions here. They talked the matter over. Some were in favor of retaining it, but there was so much opposition to it among the Indians that they decided to give it all up. The opposition then came to me for instruction, and their leaders took hold with a will in the right direction, and have been doing well since that time. Still, I can see that reconstruction needs much wisdom.

The month of November was chiefly spent in a tour among the Clallam Indians. The church at Jamestown, near Dunginess, seems to be doing well. My last visit to them was in May. At that time the school teacher, who had aided them largely in their Sabbath services, resigned, and they have had none since. The church, however, chose one of their number as superintendent of the Sabbath-school, and they have steadily kept that and the prayer-meeting in operation. Five new members joined the church on profession of faith during this trip—two Indian men and their wives, and one white man, their nearest neighbor. He was seventy-three years old, the oldest person I ever received into a church by about twenty years, on profession, and the oldest I ever saw join thus, though I have some reason to believe he has been a Christian for many years, perhaps thirty, but has been kept back from uniting with any church through mistaken ideas of the qualifications of church membership. As we went home from church that Sabbath he said to me: "I ought to have done this forty years ago." The few whites who have been members of that church, have been a great encouragement to the Indians. I also at that time baptized five infants, the first ever baptized there among the Indians, though two white children have been baptized in that church.

Three of the Christian Indians accompanied me in a week's tour further down the Sound to Clallam Bay, where there is a small settlement of Indians. It was the first missionary work of the kind they had ever done, and I was pleased with the heartiness and zeal with which they entered into it. I trust some good

MOUNT HOOD.

seed was sown, and some help given to the chief who had recently been appointed, and had about all he could do to manage the whisky element under him. They are a small community, have purchased land of their own, and have made a fair beginning on it. They have about twenty children and asked earnestly for Government to furnish them a teacher, saying that if this was done they would build a school-house, though they are very loth to send their children to Jamestown, fifty or sixty miles distant. The chief, who has never been to school, but who has superior natural talents for drawing, has lately learned to print and write his own name, and that of his wife and children, from copies I set him last spring, and which others have set him, simply as an imitation of the word, though he hardly knows the letters.

CHILDREN'S PAGE.

A PAGE OF SAM'S HISTORY.

BY MISS E. E. BACKUP.

The "sunny South!" Do the words evoke a sunlit vision of green fields, waving trees and lovely flowers, where only gentlest breezes blow, and where the air is always soft and balmy? Sam lived in the "sunny South," and dealt with stern realities, not with visionary ideals. It was with very stern facts that Sam battled that morning. During the night a frigid wave had swept over the Southland, and the thermometer had sunk to zero. It seemed as if the frigid zone had suddenly taken possession of the Southern country.

Sam knew nothing of the frigid zone, and would have shivered severely in his tattered garments while he patiently waited for mild weather, but there were the poor, sick mother and the little ones in the wretched cabin with scanty food and less fuel. Sam's kind heart ached as he brought coal and made fires in the big house where he was employed. "'Pears like they have everythin'," he cogitated, "and we has nothin'. 'Taint fair! I don't care if we be black, we've done got as good a right to live as they have. Why they treat the dogs a heap better than they do me! I'm only that worthless nigger, fit for nothin' but to be pestered and found fault with. 'Twas only yesterday I heard Miss Alice say, 'Sam's a dreffful light-fingered chap,' I may as well have the game as the name, I'll not let po' mammy freeze or starve."

Poor Sam, with the thermometer at zero, had quite lost his usual light-heartedness, and had suddenly grown very bitter, alas! and wicked, too. But do not blame him too much. From a little fellow he had worked to help support his widowed mother and the younger children. He had never been to school a day, and very rarely had he been to Sunday-school. He had a good mother, and he lived in a Christian land, but he was something of a heathen nevertheless.

Sam watched for an opportunity, and soon was missing from the great house. He appeared at his mother's door with a sack of coal and a plucked chicken. "See what I've brought you, mammy," he said, "the cold snap's made the boss mighty ginerous."

"Tank de Lord! De Lord bress Massa Barnes!" exclaimed the poor unsuspecting mother.

"I'll just start up the fire, and Niniveh here can bile the chicken," and Sam rushed away hoping to reach the house before his absence was discovered. He was too late; there had been a great outcry for Sam, and Susan, the colored cook,

had shaken her head despondently, declaring for the fiftieth time that Sam was "so triflin'."

"Where have you been, you black ape?" were the gentle words with which "the boss" greeted Sam as he entered the house.

"I went home to give mammy her medicine," was Sam's ready lie, which mollified "the boss," while it softened the heart of the tender-hearted Susan.

"Sam's mighty good to his mammy and the chillens," she said approvingly. But Sam had something which answered for a conscience, and which made Susan's approbation less pleasing than the genuine scolding which he had expected.

The weather continued very cold, and Sam was thinking how he should manage to carry home another sack of coal, when Susan called, "Oh, Sam, Miss Lizzie wants to see you."

The thought had somewhat tardily occurred to Mrs. Barnes that perhaps she could be of service to Sam's family. "How does the stove work, Sam?" inquired Mrs. Barnes, when Sam had appeared before her. Mrs. Barnes had the week previous given Sam an old stove, to supply which the coal had been appropriated. "We only tried it to-day," replied Sam, confusedly, "and it was drawing right smart when I left home. The wood was mighty low, and I was 'fraid the young uns would freeze."

"Poor things!" said Mrs. Barnes, compassionately. "You ought to keep two fires while this weather lasts. Get out the wheelbarrow and pile on a sack of coal and as much wood as you can haul, and when Susan goes home I'll send some provisions to your mother." Sam stammered his thanks, and had he been familiar with Scripture, would have thought of the verse about "coals of fire."

Sam's appearance with the wood and coal was the signal for great rejoicing in the little cabin. And when Susan followed with a big basket of good things the children danced with glee, while the good mother shouted, "Praise de Lord!" Sam did not enter heartily into the festive demonstrations. The "coals of fire" had taken effect. The poor boy had been a sort of scape-goat at the big house, until he had grown to consider the members of the household in the light of natural enemies. He had borne abuse unflinchingly, but this unexpected kindness melted him.

"What ails yer, honey," inquired Sam's "mammy." "'Pears like yer drefful down in the mouth."

"Oh, mammy," cried Sam, "I feel so mean! I done stole the coal and the chicken this morning and then lied about it."

"Po' boy! It looks like the ole sarpint has tempted yer. Why, chile, didn't yer say, 'Satan, get behind me.' What do de Lord tink about it? What yer s'pose Miss Lizzie say?"

"I'll see Miss Lizzie right straight off," and Sam was out of the house in a minute.

Mrs. Barnes listened to his story with moist eyes. She felt as if the heathen might develop, under suitable training, into the hero. When it came to Sam's turn to listen, it dawned upon him that it was not only mean and foolish, but wicked to lie or steal. His frank confession convinced Mrs. Barnes that there was good in the boy, and it showed her, too, the benign influence of kind deeds and sympathizing words. That bitter cold day, with its record of sin and honest repentance, proved an eventful one in Sam's history. He is no longer the scape-goat of the household. God has given him kind friends, and golden opportunities are opening before him. Some still call him "nothing but a nigger," but others see in him the devoted son and brother, the faithful friend, the humble and fervent Christian.

RECEIPTS FOR MARCH, 1884.

MAINE, $240.26.

Augusta. South Cong. Ch. and Soc.... $23 42
Brunswick. Mrs. J. D. Lincoln, *for Selma, Ala*..... 1 00
Calais. Cong. Ch. and Soc..... 46 00
Cornish. Cong. Ch., *for Mobile, Ala*.. 4 33
Edgecomb. Cong. Ch. and Soc..... 5 00
Machias. Cong. Sab. Sch..... 8 86
New Gloucester. First Cong. Ch. and Soc..... 76 45
Orono. Cong. Sab. Sch..... 5 20
Rockland. "A Friend," *for Atlanta U.* 50 00
South Berwick. Cong. Ch. and Soc.... 20 00
Union. Bbl. of C., *for Selma, Ala.*

NEW HAMPSHIRE, $230.18.

Campton. Ladies of Cong. Ch., Bbl. of C., *for Fisk U.*
Dunbarton. Cong. Ch. Sab. Sch..... 50 00
Exeter. "A Friend"..... 20 00
Exeter. Ladies of Second Cong. Ch., 2 Bbls. of C., Val. 130, 3 *for Freight, for Tillotson C. and N. Inst*..... 3 00
Franklin. Cong. Ch. and Soc..... 20 00
Hanover Center. Cong. Ch..... 2 67
Hopkinton. Ladies, *for Woman's Work*..... 9 00
Lancaster. Cong. Ch., *for Student Aid, Atlanta U*..... 13 20
Orford. David E. Willard..... 5 00
Milford. Peter and Cynthia S. Burns... 30 00
Peterborough. Avery M. Clark..... 1 00
Stratham. Cong. Ch. and Soc., 24.40 in January number should read ad'l to const MRS. SARAH A. E. PEABODY L. M.
Temple. Cong. Sab. Sch..... 21 50
West Lebanon. Cong. Ch. and Soc. to const. MRS. OLIVER S. MARTIN L. M.... 49 81
Wolfeborough. Rev. S. Clark..... 5 00

VERMONT, $500.80.

Ascutneyville. Dea. N. Gage..... 5 00
Brattleborough. First Cong. Ch., *for Freight*..... 1 20
Burlington. Sab. Sch. of First Cong. Ch. 60 00
Danville. Cong. Ch. and Soc..... 15 25
East Hardwick. S. W. Owen..... 50
East Poultney. Cong. Ch. and Soc..... 7 00
Georgia Cong. Ch. and Soc..... 9 20
Granby. "Mrs. N. M. R."..... 1 00
Milton. Cong. Ch and Soc..... 10 00
Newbury. First Cong. Ch. and Soc. to const. EDWARD HALE and D. P. KIMBALL L. Ms..... 73 80
North Bennington. Cong. Ch. and Soc. 7 00
Northfield. Cong. Ch. and Soc..... 17 07
North Thetford. Cong. Ch. and Soc..... 6 00
Quechee. Cong. Ch. and Soc..... 25 00
Saint Johnsbury. "Friends," by Mrs. Franklin Fairbanks, Box of C., *for Fisk U.*
Saint Johnsbury. Mrs. Theron M. Howard, *for Student Aid, Fisk U*..... 20 00
Strafford. Cong. Ch. and Soc..... 22 25
Wallingford. Ladies of Cong. Ch., Bbl. of C., 2.50, *for Freight, for Charleston, S. C*..... 2 50
West Fairlee. G. B. Holbrook..... 1 00
West Hartford. Cong. Ch. and Soc.... 5 00
Wolcott. Cong. Ch..... 2 60
Ladies of Vt., by Mrs. A. W. Wild, *for Lady Miss'y, McIntosh, Ga.*: Burlington. College St. Ch., 24.80; Win. Ave., ad'l., 2.25; Fair Haven, 12.50; Georgia, 8; Guildhall, 8.50; Highgate Centre, 3; Irasburg, 7.40; New Haven, 25; Orwell, 13.03; Pawlet, 4.25; Peacham, 21; Pittsford, 20; Saint Johnsbury (ad'l), 2.50; Sharon, 13; Springfield, 15; Westminster West, 13.70; Williamstown, 20.50; Total, 214.43; (less, 26, expenses)..... $188 43
Ladies of Vt., by Mrs. A. W. Wild, Clothing and freight, *for McIntosh, Ga.*; Charlotte, Bbl., 2; Fair Haven, Bbl., 3; Greensborough, Bbl., 3; Jericho, Bbl., 2; Jericho Center, Bbl., 2; Middlebury, Bbl., 2; Newport, Box and Bbl., 3; Post Mills, Box; Richmond, Bbl., 2; Windsor, Bbl., 2..... 21 00

MASSACHUSETTS, $2,650.78.

Amherst. Miss L. F. Boylston, *for Woman's Work*..... 20 00
Andover. South Cong. Ch. and Soc., 125; Calvin E. Goodell, 30..... 155 00
Ashfield. Mrs. Alvin Perry, *Freight*... 1 55
Bernardston. Orthodox Cong. Ch. Sab. Sch..... 5 00
Boston. "Two Friends," 20; "Donation," 1; "Donation," 1..... 22 00
Boston. Mrs. C. A. Spaulding, 50, *for Model Sch. Building, Straight U.*, and 50 *for Girl's Dormitory, Tillotson C. & N. Inst*..... 100 00
Boston. Park St. Cong. Ch. Sab. Sch., *for Student Aid, Atlanta U*..... 50 00
Boston. A. F. Cross Pen Co., 5 Vols., *for Library, Macon, Ga.*
Boston. Jamaica Plain. Central Cong. Ch. Sab. Sch., *for School at Kittrell, N. C*..... 50 00
Boston. Roxbury. Eliot Ch. and Soc., ad'l..... 42 00
Boxford. First Cong. Ch. and Soc. to const. REV. ROBERT R. KENDALL L. M. 31 50
Brockton. Joseph Hewett..... 5 00
Brimfield. Benev. Soc. of First Cong. Ch. to const. JAMES REED BROWN L. M.. 34 50
Cambridge. "A Friend"..... 1 00
Charlemont E. Guild..... 5 00
Conway. Mrs. Austin Rice..... 20 00
Dorchester. Mrs. E. J. W. Baker, *for Student Aid, Fisk U*..... 50 00
East Bridgewater. Union Ch. Sab. Sch., *for Student Aid, Talladega C*..... 17 16
Easthampton. First Cong. Ch. and Soc. 57.07; Rev. A. M. Colton, 5..... 62 07
Easthampton. Payson Ch. Sab. Sch., *for Student Aid, Fisk U*..... 30 00
Easthampton. Ladies of First Cong. Ch., Box Bedding and C., *for Talladega C.*
East Weymouth. Cong. Ch. and Soc... 22 92
Fitchburg. Herbert H. Dole, Bdl. of Papers, etc.
Foxborough. Orthodox Cong. Ch. and Soc..... 38 17
Great Barrington. First Cong. Ch. and Soc..... 100 00
Globe Village. Byron Harwood..... 30 00
Hampden Benev. Ass'n, Charles Marsh, Treas.: Cong. Churches — Chicopee, Third, 22.22; Holyoke, Second, 19.75; Ludlow, First, 17.33; West Springfield, 14.00..... 73 30
Hanson. Cong. Ch. and Soc..... 6 67
Hingham. Evan. Cong. Ch. and Soc.... 4 12
Holliston. "Bible Christians of Dis No. 4" 25 00
Holliston. Mrs M.M. Fiske, *for Indian M.* 5 00
Lawrence. Trinity Cong. Ch..... 59 10
Lawrence. Lawrence St. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 50 00
Leominster. Oliver G. Caldwell, *for Talladega C*..... 20 00
Littleton. Cong. Sab. Sch., *for Student Aid, Atlanta, U*..... 25 00

Littleton Cong. Sab. Sch. Class, "Lower Lights," Bbl. of C., *for Atlanta U.*
Mansfield. Orthodox Cong. Ch. and Soc. $12 35
Marshfield. First Cong. Sab. Sch., *for Student Aid, Atlanta U.* 20 00
Millbury. Ladies of First Cong. Ch., Box of Bedding and C., *for Atlanta U.*
Newbury. First Ch. and Soc. 19 92
Newburyport. Sab. Sch. Class, by Julia N. Balch, *for Indian M.* 10 00
Newton Upper Falls. S. D. Hunt 10 00
Norton. Trinity Cong. Ch. and Soc. 117 68
Northampton. A. L. Williston, 420; "A Friend," 100 520 00
Northborough. Woman's Home Missionary Soc., by A. A. Adams, Treas., *for Woman's Work for Women* 15 50
Plymouth. Amasa Holmes 5 00
Prescott. "A Friend," *for Indian M.* 5 00
Roxbury. Mrs. James Fisher, *for Student Aid, Fisk U.* 50 00
Rutland. Cong. Ch. and Soc. 4 00
Quincy. Evan. Cong. Ch. and Soc. 30 25
Quincy. "Pearl Seekers," *for Student Aid, Straight U.* 10 00
Salem. Girls' Missionary Soc., of South Ch., Box, *for Dakota Home, Santee Agency, Neb.*
Shelburne Falls. Cong. Ch. and Soc. 2 00
Southbridge. "A Friend" *for Chinese M* 5 00
South Braintree. Ladies of Cong. Ch., Bbl. of Bedding and C., *for Atlanta U.* (lost on "City of Columbus.")
South Deerfield. Mrs. M. C. Tilton 2 00
South Hadley. Cong. Ch. and Soc 22 50
South Hadley Falls. "Earnest Workers," *for Chattanooga, Tenn.* 5 00
Somerville. Young Ladies' Mission Circle of Franklin St. Ch., *for Indian girl, Dakota Home* 50 00
Somerville. Franklin St. Ch., *for Student Aid, Straight U.* 27 44
Spencer. Ladies' Benev. Soc., by Mrs. J. W. Temple, Bbl. of C., 3 *for Freight, for Tillotson C. & N. Inst* 3 00
Taunton. Ladies' Sew. Circle of Trin. Cong. Ch., Bbl. of Bedding, Val. 37; Sewing Soc., Broadway Cong. Ch., Bbl. of Bedding, 1 *for Freight, for Atlanta U.* 1 00
Truro. First Cong. Ch. and Soc. 5 00
Upton. Cong. Sab. Sch., *for Indian M.* 15 00
Ware. "A Friend," *for Cal. Chinese M.* 5 00
Waltham. Trin. Cong. Ch. and Soc. 23 16
Walpole. 2 Bbls. of C., *for McIntosh, Ga.*
Wayland. Miss Alice Braman, *for School Books, Topeka, Kansas* 10 00
Webster. Rev. J. G. Leavitt, *for Selma.* 15 00
Wellfleet. First Cong. Ch. and Soc. 35 00
Westborough. Ev. Cong. Ch. and Soc. 85 07
West Boylston. "Willing Workers," *for Student Aid, Atlanta U.* 40 00
Westfield. Miss E. B. Dickinson, 50; Mrs. Charlotte W. Fowler, 5 55 00
Westfield. "Friends," by Miss Lucy Smith, *for Student Aid, Straight U.* 50 00
Westfield. Second Cong. Ch., *for Indian M.* 15 52
Westfield. Mrs. W. S. E. Shaw, Box of C., *for Macon, Ga.*
West Mansfield. Solomon Briggs. 2 00
West Medford. Harvard Av. Cong. Ch., Bbl. of C. and Eight dollars worth of dry goods, *for Talladega C.*
Westminster. Cong. Ch. Sab. Sch., 50; "The Cheerful Givers," 5, *for Student Aid, Fisk U.* 55 00
West Somerville. Cong. Ch. and Soc. 11 33
Worcester. Plymouth Cong. Ch. 75 00
Worcester. Infant Class Piedmont Sab. Sch., *for Student Aid, Atlanta U.* 25 00
Worcester. Salem St. Sab. Sch., *for Indian M.* 20 00

RHODE ISLAND, $110.00.

Bristol. Mrs. M. De Wolf Rogers, *for Student Aid, Fisk U.* $100 00
North Scituate. Cong. Ch 2 00
Westerly. Ladies' Benev. Soc. of Cong. Ch., 5; "Friends," 3, *for Student Aid, Atlanta U.* 8 00

CONNECTICUT, $2,081.25.

Andover. "H." 19 50
Berlin. Second Cong. Ch. 61 00
Branford. H. G. Harrison 10 00
Bridgeport. Park St. Sab. Sch., *for Student Aid, Tillotson C. & N. Inst* 30 00
Bristol. Cong. Ch. 122 80
Canterbury. Westminster Cong. Ch. 3 85
East Granby. Cong. Ch. 5 75
East Hartford. Edward A. Williams 20 00
East Windsor. First Cong. Ch. and Soc. 10 00
East Woodstock. Silas Newton 2 00
Enfield. First Cong. Ch. 108 00
Essex. First Cong. Ch. 19 55
Fairfield. Cong. Ch., 24.39; Pulpit Supply, 10 34 39
Fairfield. Cong. Sab. Sch., *for Indian M.* 21 00
Fair Haven. Second Cong. Ch. 45 00
Franklin. Cong. Sab. Sch., *for Student Aid, Atlanta U* 2 11
Granby. South Cong. Ch. 5 15
Greenwich. Second Cong. Ch. 34 00
Hartford. "A friend to the Work," 400; Ch. of Christ, 39.88; Windsor Av. Cong. Ch., 34.40 474 28
Lisbon. Cong. Ch. and Soc 4 00
Mansfield. Cong. Ch., Bbl. of Bedding and C., 2 *for Freight, for Straight U.* 2 00
Naugatuck. Cong. Ch. 100 00
New Britain. First Ch. of Christ 92 83
New Preston. Cong. Ch. 49 25
North Ford. Cong. Ch. 5 17
North Greenwich. Members Cong. Ch., *for Indian M.* 9 74
North Guilford. Cong. Ch. 20 00
North Guilford. Mrs. Eben F. Dudley, 5, "Alice and little Sophia Dudley," *for Indian Children,* 1 6 00
Norwich Town. "A Friend," *for Freedman, Indian and Chinese M.* 15 00
Plantsville. Cong. Ch 220 57
Putnam. Ladies of Cong. Ch., *for Student Aid, Straight U.* 29 50
Saybrook. Cong. Ch. 12 64
Sound Beach. Two Bbls. of C. and Books, *for Athens, Ala.*
South Britain. Cong. Ch. 10 00
Tolland. Mrs. Lucy L. Clough 50 00
Vernon. Mrs. Lucy F. Pearl 50
Vernon. Miss Mercy Lewis, *for Mt. White Work* 50
Washington. Mrs. D. C. Nettleton 5 00
Waterbury. Second Cong. Ch. 304 29
Waterbury. First Cong. Sab. Sch., *for New Building, Tillotson C. and N. Inst* 21 38
Waterbury. Mrs. C. M. Benedict, 3 Vols., *for Library, Macon, Ga.*
Watertown. Cong. Sab. Sch., to const. CHAS. W. BIDWELL L. M. 58 00
West Haven. Cong, Ch. and Soc., *for Indian M.* 16 50
West Suffield. Cong. Ch. and Soc. 15 00
Woodbridge. Cong Ch, Sab. Sch. 5 00

NEW YORK, $2,813.62.

Brooklyn. Tompkins Ave. Cong. Ch., 243.75; Rev. A. Merwin, 10 253 75
Cambria. Cong. Ch and Sab. Sch. 15 56
Chautauqua. Bbl. of C. and Books, *for Athens, Ala.*
Coxsackie. "A Friend" 5 00
Fairport. C. Ayrault, to const. MRS. ALLEN AYRAULT L. M. 30 00
Franklin. First Cong. Ch. 41 31
Gilbertsville. A. Wood, A. M. 5 00
Goshen. "A Friend of the Cause" 50
Holly. "Holly" 10 00

Honeoye. Cong. Ch..... $43 00
Jefferson. Mrs. S. Ruliffson..... 2 50
Livonia. Young Ladies' Soc., 10; Mrs. J. W. Davis, 10, *for Student Aid, Atlanta U*..... 20 00
Lockport. Cong. Ch., 3 Bbls. Bedding and C., *for Talladega C.*
New York. Rev. L. H. Cobb, D. D.... 10 00
New York, Henry C. Houghton, M. D., *for Furnishing a Room, Straight U*... 50 00
New York. Mr. Ferris, 5; By Miss Ferris, 7; ——, Box of C., *for Athens, La.*... 12 00
New York. E. B. Treat. 4 Vols., *for Library, Macon, Ga.*
Oswego. L. H. Allen..... 10 00
Sherburne. Cong. Sab. Sch., *for Student Aid, Talladega, C*..... 50 00
Spencerport. Miss Mary E. Dyer..... 5 00
Troy. James H. Kellogg, 6 Vols., *for Library, Macon, Ga.*

LEGACY. $563 62
Waverly. Estate of Mrs. Phebe Hepburn..... 2,250 00
$2,813 62

NEW JERSEY, $501.01.

Montclair. Sab. Sch. Class, by Mrs. J. F. Pratt, *for Student Aid, Tallaega, C...* 6 00
Montclair. Ladies' Aid Soc., *for Tillotson C. & N. Inst*..... 3 00
Newark. C. S. Haines..... 30 00
Orange Valley. Cong. Ch..... 61 01
Vineland. Wm. McGeorge, Sen..... 1 00

LEGACY. $101 01
Orange. Estate of John Hancock, by Rev. A. Stewart Walsh, Ex..... 400 00
$501 01

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Philadelphia. E. H. Evans..... 5 00
West Alexander. Alexander McCleery. 10 00

OHIO, $691.12.

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Brookfield. Cong. Ch..... 6 50
Castalia. First Cong. Ch., 5., Sab. Sch., 1. 6 00
Cincinnati. "A Friend," *for Student Aid, Talladega C*..... 15 00
Claridon. M. B. Stebbins..... 1 00
Clarksfield. Jennie Rowland..... 1 00
Cleveland. Euclid Av. Cong. Ch., 134.85, to const. Mrs. B. F. WHITMAN and Mrs. F. B. Fox L.Ms.; Plymouth Cong. Ch., 60..... 194 85
Cleveland. Mrs. H. B. Spelman, *for Student Aid, Atlanta U*..... 20 00
Columbus. Woman's Miss'y Soc. of Eastwood Cong. Ch..... 7 00
Harrison. Dr. John D. Bowles..... 5 00
Newark. Mrs. J. C. Wheaton..... 25 00
Oberlin. Royalty on Dr. Cowles' Commentary, 4.47; Second Cong. Ch., 15.51 19.98
Oberlin. Ladies' Soc. of Second Cong. Ch., *for Lady Missionary Atlanta, Ga.* 19 29
Painesville. Luetta P. Bentley, 10; Woman's Missy. Soc., 15 (4 of which from Mrs. Albert Morley)..... 25 00
Rome. Presb. Ch., *for Student Aid, Straight U*..... 5 00
Salem. David A. Allen, *for Tillotson C. & N. Inst*..... 25 00
Sardinia. J. F. Cumberland..... 5 00
Sicily. Mrs. M. O. Cumberland..... 1 50
Tallmadge. Cong. Ch. and Soc.. ..... 28 00
Toledo. Mrs. Eliza H. Weed..... 10 00
Thomastown. Welsh Cong. Ch..... 8 25
Wellington. Edward West..... 20 00
West Andover. Henry Holcomb..... 10 00

INDIANA, $25.00.

Fort Wayne. Cong. Ch..... 15 00
Michigan City. Golden Links Soc. of Cong. Ch., *for Student Aid, Atlanta U.* 5 00
New Corydon. George Stolz..... 5 00

ILLINOIS, $871.94

Beecher. Cong. Ch *for Indian M*..... $12 00
Belmont. Rev. P. W. Wallace..... 5 00
Blue Island. First Cong. Ch..... 8 55
Chandlerville. Cong. Ch..... 14 78
Chicago. First Cong. Ch., 110.01; New Eng. Cong. Ch., 74.38; Plym. Cong. Ch., 77.93..... 262 32
Chicago. Ladies of Plym. Cong. Ch., *for Lady Miss'y, Mobile, Ala*..... 50 00
Elmwood. Cong. Ch..... 28 00
Galesburg. First Ch. of Christ..... 35 75
Galva. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 9 87
Hinsdale. "A few Ladies," *for Lady Miss'y, Little Rock, Ark*..... 14 00
Lowell. "V. G. L."..... 2 00
Marseilles. Ladies of Cong. Ch., *for Lady Miss'y, Little Rock, Ark*..... 11 60
Mattoon. Cong. Ch., *for Indian M*..... 5 00
Mendon. Mrs. Jeannette Fowler, *for a Room, Edward Smith College, Little Rock, Ark.*, and to const. MRS. E. I. DICKERMAN, H. C. GARRETT and ALLIE TALLCOTT L. Ms..... 100 00
Mendon. Women's Miss'y Soc. of Cong. Ch., *for Woman's Work*..... 24 40
Moline. First Cong. Ch..... 103 74
Odell. Ladies of Cong. Ch., *for Lady Miss'y, Little Rock, Ark*..... 13 25
Oneida. Cong. Ch., 24.05, and Sab. Sch., 2.20..... 26 25
Paxton. Miss'y Soc. of Cong. Ch., *for Lady Missionaries*..... 12 91
Princeton. Mrs. P. B. Corss..... 20 00
Quincy. JOSHUA PERRY, to const. himself L. M..... 30 00
Seward. Cong. Ch. (ad'l), *for Indian M.*. 6 00
Stillman Valley. Cong. Ch..... 18 12
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